

Muhassināt al-Ma'nawīyyah in Surah Al-Insān: Content Analysis and Social Solidarity

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ABSTRACT

Research on Qur'anic rhetoric has largely focused on structural aspects, while its role in fostering social solidarity in contemporary Muslim societies remains underexplored. This study identifies the types of muhassināt al-ma'nawīyyah in Surah Al-Insān verses 1-15, analyzes their rhetorical function, and examines their relevance for social solidarity. The method is qualitative content analysis of the verse text, supported by secondary data from balāghah literature, tafsir, and prior studies. Findings show that three devices, al-ṭibāq, murā'āt al-naẓīr, and al-tafrīq, work together to construct a discourse of solidarity. Sociologically, al-ṭibāq reinforces social boundaries by contrasting gratitude with ingratitude (kufr) and safety with duress; murā'āt al-naẓīr typifies vulnerable groups, namely the poor, orphans, and captives, and rejects symbolic transactions in charity; al-tafrīq plays the most important role by distinguishing al-abrār from al-kāfirīn, vulnerabilities that require different responses, and pressure from glory. Practically, verses containing al-tafrīq (QS. Al-Insān: 4-5, 8-9, 10-11, 13-15) are recommended as teaching material for religious educators, Islamic boarding schools, and mosque-based programs. Theoretically, this research offers a functional analysis of muhassināt al-ma'nawīyyah bridging balāghah and sociology.

Keywords: Muhassināt al-Ma'nawīyyah; Surah Al-Insān; social solidarity; rhetoric of the Qur'an.

ABSTRAK

Studi tentang retorika Al-Qur'an sebagian besar berfokus pada aspek struktural, sementara fungsinya dalam memupuk solidaritas sosial dalam masyarakat Muslim kontemporer masih kurang dieksplorasi. Penelitian ini bertujuan mengidentifikasi jenis-jenis muhassināt al-ma'nawīyyah dalam Surah Al-Insān ayat 1-15, menganalisis fungsi retorikanya, serta merumuskan relevansinya bagi penguatan solidaritas sosial. Metode yang digunakan adalah kualitatif dengan pendekatan analisis isi terhadap teks ayat, ditunjang data sekunder dari kitab balāghah, tafsir, dan studi terdahulu. Temuan penelitian menunjukkan bahwa tiga perangkat utama, yaitu al-ṭibāq, murā'āt al-naẓīr, dan al-tafrīq bekerja secara terintegrasi untuk membangun wacana solidaritas. Dari perspektif sosiologis, al-ṭibāq memperkuat batas sosial melalui oposisi syukur-kufur dan ruang aman-tekanan; murā'āt al-naẓīr membentuk tipifikasi kelompok rentan seperti: miskin, yatim, tawanan serta menolak logika transaksi simbolik dalam amal; sementara al-tafrīq memiliki peran paling penting dengan memisahkan secara tegas antara al-abrār dan al-kāfirīn, jenis kerentanan yang membutuhkan respons berbeda, serta ruang penuh tekanan versus ruang penuh kemuliaan. Implikasi penelitian ini secara praktis, ayat-ayat yang mengandung al-tafrīq (QS. Al-Insān: 4-5, 8-9, 10-11, 13-15) direkomendasikan sebagai bahan ajar bagi pendidik agama, pesantren, dan program berbasis masjid. Secara teoretis, penelitian ini menawarkan "analisis fungsional muhassināt al-ma'nawīyyah" sebagai pendekatan lintas disiplin yang menjembatani balāghah dan sosiologi..

Kata kunci: Muhassināt al-Ma'nawīyyah; Surah Al-Insān; solidaritas sosial; retorika Al-Qur'an.

المخلص

ركزت الأبحاث في مجال البلاغة القرآنية بشكل كبير على الجوانب البنيوية، بينما لا يزال دورها في تعزيز التضامن الاجتماعي داخل المجتمعات الإسلامية المعاصرة غير مستكشف بشكل كافٍ. يهدف هذا البحث إلى تحديد أنواع المحسنات المعنوية في سورة الإنسان، الآيات من ١ إلى ١٥،

وتحليل وظيفتها البلاغية، وتحديد أهميتها في تعزيز التضامن الاجتماعي. استخدم البحث المنهج النوعي مع تحليل محتوى نص الآية، مدعومًا ببيانات ثانوية من كتاب البلاغة والتفسير والدراسات السابقة. تُظهر نتائج الدراسة أن ثلاث أدوات رئيسية، هي: التطابق، ومراعات الناظر، والتفريق، تعمل بشكل متكامل لبناء خطاب التضامن. من منظور اجتماعي، يعزز التطابق الحدود الاجتماعية من خلال مقارنة الشكر بالكفر، والمساحة الآمنة بمساحة الإكراه. تُشكّل مرادات النذير نموذجًا للفئات الضعيفة كالفقراء والأيتام والأسرى، وترفض منطق المعاملات الرمزية في الصدقة. أما التفريق، فيؤدي الدور الأهم بتمييزه الحاسم بين الأبرار والكافرين، وهما نوعان من الضعف يستدعيان استجابات مختلفة، كما يُفرّق بين فضاءٍ مليءٍ بالضغوط وفضاءٍ مليءٍ بالبهجة. لهذه الدراسة تطبيقات عملية؛ إذ يُوصى باستخدام الآيات التي تتضمن التفريق (سورة الإنسان: ٤-٥، ٨-٩، ١٠-١١، ١٣-١٥) كمادة تعليمية للمعلمين الدينيين والمدارس الإسلامية الداخلية والبرامج المساجدية. نظريًا، يُقدّم هذا البحث "تحليلًا وظيفيًا للمحاسن المعنوية" كمنهج متعدد التخصصات يربط بين البلاغة وعلم الاجتماع.

الكلمات الرئيسية: المحسنات المعنوية؛ سورة الإنسان؛ التضامن الاجتماعي؛ بلاغة القرآن.

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INTRODUCTION

The Qur'an has rhetorical power that goes beyond mere religious advice. The surahs of the Qur'an exhibit distinct rhetorical characteristics (Abdul-Raof, 2000, p. 37). The language of the Qur'anic surah not only functions as a means of transmitting normative teachings, but also as a medium for the formation of collective consciousness (Serrano Lora, 2026, p. 3; Stewart, 2013, pp. 22–64). In some surahs, the eloquence of phrasing within sentence structures is combined with a strong moral message, so that the reader can find a more subtle meaning rather than just focusing on lexical meaning (Hamzah & Jassem, n.d., pp. 548–549; Aras, 2025, pp. 181–201).

The linguistic structure in the Qur'an is not purely decorative, but functional in reinforcing the message (Tabassum, 2021, p. 103). The beauty of meaning in the structure of the Qur'an has a psychological mechanism that increases the reader's absorption of social values (Bor & Şahin, 2018, pp. 1766–1767; Alshboul & Fawaris, 2021). Surah Al-Insān is one of the parts of the Qur'an that shows this combination through a series of verses that explain the origins of man, the test of life, the reward for those who do good, and the picture of social relationships built on the basis of care, sacrifice, and sincerity (al-Qurtubī, 1964, pp. 119–122).

From a linguistic perspective, Surah Al-Insān shows an expression structure that not only serves as information, but also helps to reinforce the message. Surah Al-Insān is also known as *Hal Atā 'Alā al-Insān* and opens with a rhetorical question about the long period in human life before it became something worthy of mention. The naming of this surah with Al-Insān shows

that its main focus is on the human experience in general and the choice of human response between gratitude and disbelief ([al-Marāghī, 1946, pp. 159–160](#)). In it, This surah provides a rich ground for studying the presence of *muḥassināt al-ma'nawīyyah* as part of the beauty of meaning in *badī'* science. Its rhetorical beauty, though subtle, exerts a profound effect because it makes the reader understand the message through a series of meanings that reinforce each other.

Meanwhile, the phenomenon of social solidarity in contemporary society shows interesting dynamics such as a decrease in concern between neighbors ([Li & Sunikka-Blank, 2021, p. 257](#)). In addition, there has been a weakening of community ties in some areas with a majority Muslim population, especially in urban areas ([Kasmo et al., 2015, p. 174](#)). This dynamic needs to be tested with the normative framework of religious texts. However, this correlation has not been adequately explained by previous studies. This is because most studies still dwell on the thematic aspects or jurisprudence of the surah. Therefore, the identification of the elements of *muḥassināt al-ma'nawīyyah* in the text is a methodological step that cannot be ignored.

Although the study of the Qur'anic language style has come a long way in the last two decades, most research remains focused solely on structural aspects. Research by [Asnawi et al. \(2022\)](#) applies Semitic Rhetorical Analysis (SRA) to QS. Al-Ma'idah. The principle of parallel, concentric, or mirror symmetry in SRA indicates the cohesion of the text at each level of the text particle group. Lexical cohesion is maintained through synonyms and repetition, while grammatical cohesion is maintained through ellipsis, substitutions, and references ([Asnawi et al., 2022](#)). [Then Demirel \(2024\)](#) examines the concepts of *umran* and *asabiyyah* in Ibn Khaldun's thought as the foundation of the theory of the state. *Asabiyyah* is divided into two: hereditary-based and rational-based (language, history, culture, geographical location). Both provide political legitimacy and maintain social ties. This study did not perform a textual analysis of the verses of the Qur'an. The relationship between the language style of the Qur'an and collective solidarity is not a concern ([Demirel, 2024](#)). And Akthar's research (2024) traces the verses about human dignity, economic justice, and gender equality in the Qur'an. The implications of these findings for global peace are formulated through an examination of the historical context of the verse ([Akthar, 2024](#)). The three studies do not identify the types of *muḥassināt al-ma'nawīyyah* in a particular surah, nor do they formulate their relevance for social solidarity. Surah Al-Insān with its thematic peculiarities about human transformation and prosocial actions related to heavenly rewards, has not been studied in that framework.

Therefore, the purpose of this manuscript research is to identify the types of *muḥassināt al-ma'nawīyyah* contained in the 15 verses of Surah Al-Insān (verses 1-15), analyze the distribution patterns and rhetorical functions of each type of *muḥassināt* in building a message of solidarity, and formulate the relevance of these findings to the development of the concept of social solidarity in the context of contemporary Muslim society. The urgency of this research lies in its cross-disciplinary contribution, which is to link the rhetorical analysis of the text of revelation with the actual social problem of declining community cohesion. First, theoretically, this study provides a new framework called "functional analysis of *muḥassināt al-ma'nawīyyah*" through an approach that not only lists the language styles in the Qur'an, but also explains the psycholinguistic mechanisms by which each language style contributes to the formation of prosocial attitudes. Second, practically, this study offers textual evidence-based recommendations for religious educators, pesantren curriculum designers, and mosque-based community empowerment program managers about the specific verses in Surah Al-Insān that are most effective to be used as teaching materials or materials for strengthening social awareness..

METHOD

This study employed a qualitative design using content analysis. This method is intended to read the signs, patterns, and structure of meaning found in the text of Surah Al-Insān verses 1–15 ([Kusherbayeva & Kurmanaliyeva, 2025](#)). This approach is relevant because the object of research is a text of revelation that requires interpretation of the layers of meaning contained in it ([Gillan et al., 2014](#)). The study aims to identify the types of *muḥassināt al-ma'nawīyyah*, explain

their *balāghī* functions, and interpret their relationship to social solidarity. This method allows the text to be read as a collection of interrelated meanings.

Surah Al-Insān verses 1–15 are the subject of this research. The selection of this verse is based on the fact that the first part of the surah tells of the creation of man, the test of freedom of choice, and examples of social actions such as feeding the poor, orphans, and captives. The main source of this research is Surah Al-Insān verses 1–15 and several relevant tafsir books. *Balāghah* books, studies of *muḥassināt al-ma'nawīyyah*, related scientific articles, and commentary references that support contextual reading are secondary sources of data (Mutsagondo, 2026). Documentation studies are used as a method of data collection. The researcher reads each verse and marks the parts that may contain elements of *muḥassināt al-ma'nawīyyah* (Knechtel et al., 2026, pp. 13–14).

The data analysis technique was carried out descriptively-analytically using an interactive model that involved data condensation, data presentation, and drawing conclusions (Miles et al., 2014, pp. 8–10). The data reduction begins with a re-reading of fifteen verses from Surah al-Insān to determine which verses contain *al-ṭibāq*, *murā'āt al-naẓīr*, or *al-tafrīq*. The data was reduced by selecting verses that showed *muḥassināt al-ma'nawīyyah*. (Heer & Shneiderman, 2012, p. 2; Hewage et al., 2023, p. 10436) At this stage, data that is not related to the research topic is omitted to maintain the focus of the analysis. Then the presentation of data in the form of a thematic description consisting of one or more verses or groups of verses. It makes it possible to read the relationship between texts, types of *muḥassināt*, and social messages in a systematic way (Poger et al., 2026, p. 2). In addition, this stage provides an explanation of how *the elements of balāghah* build an emphasis on meaning, reinforcement of messages, and representations of human relationships. After the analysis, conclusions were drawn (Fàbregues et al., 2024, pp. 271–273) The drawing of conclusions emerges gradually that includes the recognition of distribution patterns, the formation of rhetorical functions, and the interpretation of the relevance of social solidarity within the framework of the work.

RESULT AND DISCUSSION

Result

The reading of Surah Al-Insān verses 1–15 shows that the arrangement of the messages in it is not built flat, but through the device of *muḥassināt al-ma'nawīyyah* which directs the reader to the formation of social consciousness. The three most prominent units are *al-ṭibāq*, *murā'āt al-naẓīr*, and *al-tafrīq*. The three devices operate within a discursive framework that presents humans as tested, categorized, and subsequently guided toward a social ethic in which solidarity becomes the measure of honor. In this layer, texts not only express spiritual facts, but organize social relations through opposition, semantic proximity, and the division of social categories that are quite firm (Berger & Luckmann, 1967; Durkheim, 1995; Berger & Luckmann, 1967).

Table 1. Distribution of *Muḥassināt al-Ma'nawīyyah* in Surah Al-Insān Verses 1-15

No.	Verse	<i>Al-Ṭibāq</i>	<i>Murā'āt al-Naẓīr</i>	<i>Al-Tafrīq</i>
1	QS. Al-Insān: 3	✓	-	-
2	QS. Al-Insān: 4	✓	-	✓
3	QS. Al-Insān: 5	✓	✓	✓
4	QS. Al-Insān: 6	-	✓	-
5	QS. Al-Insān: 7	-	✓	-
6	QS. Al-Insān: 8	-	✓	✓
7	QS. Al-Insān: 9	-	✓	✓
8	QS. Al-Insān: 10	✓	-	✓
9	QS. Al-Insān: 11	✓	-	✓
10	QS. Al-Insān: 12	✓	✓	-
11	QS. Al-Insān: 13	✓	-	✓

12	QS. Al-Insān: 14	-	-	✓
13	QS. Al-Insān: 15	-	✓	✓

1. *al-Ṭibāq*

إِنَّا هَدَيْنَاهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ﴿٣﴾

Indeed, We guided him to the way, be he grateful or be he ungrateful.

The pairs *شَاكِرًا* (grateful) and *كَفُورًا* (ungrateful) present a very important opposition in social readings. The division between these two components, namely grateful and ungrateful is clear. *Al-ṭibāq* in the science of *badi'* occurs when two opposite meanings meet in a single sentence to sharpen the meaning and enhance its rhetorical effect (Ahmad al-Hāshimī, 1943, p. 303).

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

Indeed, We have prepared for the disbelievers chains and shackles and a blaze.

إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

Indeed, the righteous will drink from a cup [of wine] whose mixture is of Kāfūr.

The pairs *الْكَافِرِينَ* (the disbelievers) and *الْأَبْرَارَ* (the righteous) form very sharp social boundaries. The first is placed in the punishment network, while the second is placed in the honor network.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾

[They will be] reclining therein on adorned couches. They will not see therein any [burning] sun or [freezing] cold.

فَوْفَهُمْ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّهْمُ نَضْرَةً وَسُرُورًا ﴿١١﴾

So Allāh will protect them from the evil of that Day and give them radiance and happiness.

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿١٢﴾

And will reward them for what they patiently endured [with] a garden [in Paradise] and silk [garments].

This series features several couples who are oppositional in building an ideal social image. The word *شَمْسًا* (Burning Sun) and *زَمْهَرِيرًا* (Freezing Cold) indicate the absence of extreme stress. The pairs *نَضْرَةً* (radiance) and *سُرُورًا* (happiness) show a state of acceptance and respect. The pair *جَنَّةً* (garden) and *حَرِيرًا* (silk) emphasizes the image of civilized abundance.

إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿٥٠﴾

Indeed, We fear from our Lord a Day austere and distressful.

The pair *يَوْمًا عَبُوسًا* (austere Day) and *قَمْطَرِيرًا* (distressful) show a harsh and stressful atmosphere.

Thus, *al-tibāq* in Surah Al-Insān does not merely display the opposite, but establishes a social opposition between recognition and denial, between normative boundaries and rejections, between safe living spaces and oppressive spaces. This opposition asserts that the social qualities of man are determined by the moral choices he makes in his relations with others.

b. *Murā'āt al-Naẓīr*

In addition to the concept of *al-tibāq*, Surah Al-Insān also includes the concept of *murā'āt al-naẓīr* which occurs when elements in a single field of meaning coexist without opposing each other. This element shows semantic compatibility, which makes the text feel whole, layered, and interconnected (Ahmad al-Hāshimī, 1943, p. 304). The following are the forms of *murā'āt al-naẓīr* in this surah:

وَيُطْعَمُونَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٥١﴾

And they give food in spite of love for it to the needy, the orphan, and the captive.

The three units *مِسْكِينًا* (the needy), *يَتِيمًا* (the orphan), and *أَسِيرًا* (the captive) are in a single field of meaning about social vulnerability. The three are different, but they are close to each other in social structure because they all represent those who need protection. This verse turns vulnerable groups into clear moral centerpieces. The beneficiary is not determined by the blood relationship or social status that benefits the giver. In addition, a gift that has a high social weight is a gift that penetrates the calculation of profit and loss and binds the giver to a broader moral obligation (Halls & Mauss, 2002, pp. 22–23). This verse presents feeding as an act that acknowledges the existence of those who are most easily marginalized from public attention.

إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكْرًا ﴿٥٢﴾

[Saying], "We feed you only for the face [i.e., approval] of Allāh. We wish not from you reward or gratitude."

The units *الطَّعَامُ* (food), *جَزَاءً* (reward), and *شُكْرًا* (gratitude) form a close semantic network with the relationship of giving. Here, food is not only a material object, but a symbol of social relations. Feeding is an act that puts the needs of others at the center of consideration. This verse emphasizes that giving is done without waiting for a reply. The statement *لَا نُرِيدُ مِنْكُمْ*

جَزَاءً وَلَا شُكْرًا profound social significance. It shows a rejection of the logic of symbolic transactions that often accompany charitable actions. This surah actually cuts off that path. Good deeds are not directed to harvest public praise, but rather to maintain the sincerity of social orientation.

إِنَّ الْأَبْرَارَ يَشْرُئُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥٣﴾

عَيْنًا يَشْرَبُ بِهَا عِبَادُ اللَّهِ يُفَجِّرُونَهَا تَفْجِيرًا ﴿٦﴾

وَجَزَاهُمْ بِمَا صَبَرُوا جَنَّةً وَحَرِيرًا ﴿٧﴾

وَيُطَافُ عَلَيْهِمْ بِانِيَّةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿٨﴾

This series shows *murā'āt al-naẓīr* through a number of elements that are in the field of meaning of welfare and service: الْآبِرَارَ (the righteous), عِبَادُ اللَّهِ (the servants of Allāh), كَأْسٍ (cup), عَيْنًا (spring), جَنَّةً (garden), حَرِيرًا (silk), انِيَّةٍ (vessels), and أَكْوَابٍ (cups). All these elements are connected in one social image of an orderly, comfortable, and serviced life. These verses describe cooperation that has reached its most stable form: service takes place, needs are met, and abundance does not create conflict. Depictions of containers, cups, water sources, and accessible fruits also show that ideal well-being is one that is accessible, not locked.

يُوفُونَ بِالنَّذْرِ وَيَخَافُونَ يَوْمًا كَانَ شَرُّهُ مُسْتَطِيرًا ﴿٧﴾

They [are those who] fulfill [their] vows and fear a Day whose evil will be widespread.

The pairs يُوْفُونَ بِالنَّذْرِ (they fulfill vows) and يَخَافُونَ (they fear) show the same moral network. The fulfillment of promises and awareness of the day of retribution are two elements that reinforce each other. This verse shows that commitment and awareness of consequences are two important conditions for the formation of social integrity.

Thus, *murā'āt al-naẓīr* in Surah Al-Insān not only arranges semantically coherent words, but also builds a social network that places vulnerability, giving, commitment, and well-being as a moral unity. The closeness of the meaning between the units shows that the solidarity in this surah does not stand on a single action, but on relationships that are interconnected and mutually supportive.

c. al-tafrīq

Al-tafrīq is a very important device in Surah Al-Insān. In *the balāghah tradition*, the function of *al-tafrīq* is found when the text separates two things that previously belonged to the same category, then emphasizes the difference in law, value, or position between them (Ahmad al-Hāshimī, 1943, p. 311).

إِنَّا أَعْتَدْنَا لِلْكَافِرِينَ سَلَاسِلًا وَأَغْلَالًا وَسَعِيرًا ﴿٤﴾

إِنَّ الْآبِرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ﴿٥﴾

Al-tafrīq appears when the surah divides people into two groups that have different social consequences: الْكَافِرِينَ (the disbelievers) and الْآبِرَارَ (the righteous). This separation shows that the text does not place all human beings in the same position without judgment. This verse works in that direction. The group that rejects the truth is placed in the threat zone, while the group that maintains virtue is placed in the area of respect. *Al-tafrīq* here also affirms that social life has an evaluative structure. The community not only records actions, but also assesses and distinguishes.

This surah uses this division to show that moral choices are not purely private matters, but rather determinants of social positions in the broader order.

وَيُطْعَمُونَ الطَّعَامَ عَلَىٰ حُبِّهِ مِسْكِينًا وَيَتِيمًا وَأَسِيرًا ﴿٨﴾
 إِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللَّهِ لَا نُرِيدُ مِنْكُمْ جَزَاءً وَلَا شُكُورًا ﴿٩﴾

In this section, *al-tafrīq* works through the distinction between social responsibility towards vulnerable groups and rejection of the motive of reciprocity. مِسْكِينًا (The Needy), يَتِيمًا (The

Orphan), and أَسِيرًا (The Captive) are indeed in the same field of solidarity, but each points to a different type of vulnerability. Therefore, the separation of meaning remains present in the way the community responds to them. The poor need material support, orphans need family protection, while captives need protection from structural domination. Different categories demand different social answers. In this verse, the difference is the basis for the arrangement of care. As for جَزَاءً

(reward) and شُكُورًا (gratitude) are separated from the act of giving so that charity does not turn into a transaction of reciprocity. This verse holds back the scramble by closing the space for human replies as the main goal.

فَوَقَّعَهُمُ اللَّهُ شَرَّ ذَلِكَ الْيَوْمِ وَلَقَّاهُمْ نَضْرَةً وَسُرُورًا ﴿١١﴾
 إِنَّا نَخَافُ مِنْ رَبِّنَا يَوْمًا عَبُوسًا قَمْطَرِيرًا ﴿١٢﴾

Al-tafrīq also stands out on the separation between threatened and honorable conditions. نَضْرَةً وَسُرُورًا (radiance and happiness) is facing يَوْمًا عَبُوسًا قَمْطَرِيرًا (an austere and distressful Day). These two circumstances are not presented as ordinary variations, but rather as distinct social consequences. The division in this verse shows that good actions produce acceptance, while rejection of solidarity opens the way to alienation and pressure.

مُتَّكِئِينَ فِيهَا عَلَى الْأَرَائِكِ لَا يَرَوْنَ فِيهَا شَمْسًا وَلَا زَمْهَرِيرًا ﴿١٣﴾
 وَدَانِيَةً عَلَيْهِمْ ظِلُّهَا وَذُلِّلَتْ قُطُوفُهَا تَذْلِيلًا ﴿١٤﴾
 وَيُطَافُ عَلَيْهِمْ بِانِيَةٍ مِّنْ فِضَّةٍ وَأَكْوَابٍ كَانَتْ قَوَارِيرًا ﴿١٥﴾

In these three verses, *al-tafrīq* appears through spatial arrangement and access. There is neither scorching heat nor bitter cold. Shade is near, fruits are within easy reach, and vessels are passed around. This separation between difficult conditions and enabling conditions shows that the ideal society is one that removes the distance between needs and fulfillment. *Al-tafrīq* also contains a separation of symbolic status. انِيَةٍ مِّنْ فِضَّةٍ (vessels of silver) and أَكْوَابٍ كَانَتْ

قَوَارِيرًا (cups having been clear as glass) distinguish between an orderly order of service and a

rude order of consumption. This element conveys that services in the ideal community are delivered smoothly, orderly, and respectfully to the recipient. Therefore, the division here is not only between objects, but between civilized service systems and unorganized service systems.

Thus, *al-tafriq* in Surah Al-Insān does not stop at the separation of categories, but rather establishes a firm social line between the group that maintains solidarity and the group that destroys it, between the vulnerability that is responded to and the vulnerability that is ignored, and between the glorifying living space and the oppressive living space. The division shows that the social structure in this surah is built on the awareness that each moral choice gives birth to a different social position.

Discussion

The findings presented above identify three interconnected rhetorical devices that work together to construct a discourse of social solidarity. The following discussion interprets these textual findings through the lens of sociological theory and previous research, as already elaborated in the analysis of each device.

Al-Tibāq and Social Boundaries

In society, recognition of giving is the basis for the formation of trust. The two words *كُفُورًا* and *شَاكِرًا* do not only mark the difference in inner attitude, but also build two relational

orientations in life together. The word *شَاكِرًا* shows a disposition that acknowledges the source of gifts, accepts connections with others, and maintains the reciprocal flow that sustains the community. In contrast, the word *كُفُورًا* marks a position that rejects recognition. This attitude

breaks the relationship that was previously being built by giving, rewarding, and receiving. Another argumentation from [Mauss \(2002\)](#) also shows that giving never stops at the movement of objects; Giving always contains moral bonds that demand recognition and maintain the continuity of social relationships ([Halls & Mauss, 2002, p. 25](#)). From this point, gratitude can be read as a social expression that maintains human connection. In the social sphere, such denial does not stop at the personal realm, because it has the potential to weaken the trust structure that is the basic capital of the community. Then social life also survives because of the existence of a collective consciousness that binds individuals to common norms ([Durkheim, 1995, p. 233](#)). If gratitude strengthens solidarity, disbelief in the social context reflects an unwillingness to recognize the common order that sustains life. This couple shows that human moral orientation has a direct impact on the quality of their social relationships. These results are in line with the research of [Asnawi et al. \(2022\)](#) who stated that lexical-grammatical connections, word pairs, parallelism, and repetition are ways to identify the cohesion of Qur'anic texts ([Asnawi et al., 2022](#)). At this point, Surah Al-Insān shows a combination of text and the opposition of meaning that has a social impact.

In this sociological reading, this opposition shows that society needs a normative classification to distinguish between the behaviors that sustain the order and the behaviors that disturb it. Then there is an emphasis that differences in status and group boundaries have the function of maintaining identity and clarifying the collective orientation ([Cosser, 1956, pp. 37–38](#)). Demirel's emphasis that social structure and legitimacy in Ibn Khaldun's theory rests on social classifications and bonds that maintain collective order are in line with the division between

الْكَافِرِينَ and *الْأَبْرَارَ* ([Demirel, 2024](#)). In this verse, the boundary is not built on the basis of heredity or economic status, but on the basis of a moral response to instruction. The mention of

الأَنْبَرَارِ is also important because it shows that social honor in this surah is attached to

communities that have certain moral qualities. They are positioned as a group worthy of receiving honor, not because of material superiority, but because of actions consistent with common values. And social legitimacy gains strength when actions are understood to be in line with values respected by the community (Weber, 1978, p. 305). This verse works in that direction, where the good group is rewarded for its participation in the recognized moral order. On the other hand, this study looks at the classification at the state level, not at the level of the Qur'anic rhetoric, which determines the moral orientation of the reader.

In addition, social glasses see that social forms are greatly influenced by the quality of interaction spaces available to group members (Simmel, 1950, pp. 45–49). Socially, the absence of extreme heat and cold can be read as a model of a safe, orderly, and non-oppressive living space. A radiant face is not just a sign of individual happiness, but a sign that a person is in a recognized and valued social position. Therefore, the bright and joyful impression in this verse can be understood as a description of social recognition of moral integrity. The pair جَنَّةٌ (garden)

and حَرِيرًا (silk) emphasizes the image of civilized abundance. Both not only show pleasure, but also depict an orderly, dignified, and refined social order. Furthermore, the contrast between harsh days and miserable conditions shows that neglecting solidarity will result in a cold and oppressive social space and a life that is not built on caring will give rise to a harsh atmosphere. Viewed from a sociological point of view, it shows that social identity is greatly influenced by how a person appears and is accepted in the presence of others (Goffman, 1959, p. 24). In this case, there is an emphasis that society forms a collective imagination of conditions that are considered ideal and dignified (Alexander, 2006, p. 403). In social moral theory, the quality of interaction affects the quality of collective experience; A stressful space reflects the breakdown of the social bonds that should preserve human dignity (Durkheim, 1995, p. 406; Simmel, 1950, p. 49).

Murā'āt al-Nazīr as a Network of Care and Recognition

In the sociological reading, the mention of these three groups shows that Al-Insān does not view the difficulties of life as a uniform form. Poor, orphans, and captives present three distinct layers of vulnerability: economic vulnerability, family vulnerability, and structural vulnerability. This kind of typification is important because society shapes its reality through categories that are shared and socially repeated (Berger & Luckmann, 1967). The emphasis on the poor, orphans, and captives is in line with the results of Akthar (2024) who explains that the Qur'an places equality, human dignity, and social justice as the main pillars. However, this study shows that the principle is displayed as a specific structure of meaning through careful lexical grouping. As a result, justice is presented not merely as an abstract ethical theme, but as a specific structure of meaning through careful lexical grouping (Akthar, 2024). In that way, *murā'āt al-nazīr* here builds solidarity in recognition of our shared vulnerability.

In the sociology of gifts, such actions always contain a broader meaning than their material content. It also affirms that giving is a social event that forms a bond, not just a transfer of goods (Halls & Mauss, 2002, p. 25). The rejection sees that many social actions can turn into symbolic capital, that is, a source of honor capitalized by the perpetrator (Bourdieu, 2011, p. 291). In a society that easily turns kindness into a tool of reputation, this verse presents an ethics of giving that is clean from status calculations.

From a sociological perspective, the series imagines a society that does not center life on ownership, but on the distribution of benefits. In addition, in this perspective, it is also stated that a healthy community is characterized by strong trust and mutual relationships that facilitate cooperation (Putnam, 2000, p. 19–20). In society, easy access to resources minimizes social distancing and reduces the likelihood of domination. This idea sees that the ideal social space is

always imagined as one that allows for unfettered connectivity that degrades dignity ([Alexander, 2006, p. 421](#)). Therefore, *murā'āt al-naẓīr* in this section not only marks the suitability of vocabulary, but also builds the imagination of a community living in a distributive justice.

In society, people who keep promises tend to be perceived as trustworthy, while people who ignore moral consequences tend to damage social bonds. The sociological lens also explains that the commitments announced in public spaces shape identities that are recognized by others ([Goffman, 1959, p. 13](#)). Demirel's research (2024) states the idea that social order rests on classifications and bonds that maintain social cohesion in line with the structuring of social categories and networks of moral commitments in this section ([Demirel, 2024](#)). Not through direct political descriptions, these principles are present through a field of meaning that is adjacent and mutually supportive in this study.

***Al-Tafrīq* and Moral Consequences**

In society, this kind of separation serves to affirm the boundaries of norms. Sociological lenses view group boundaries as a device that maintains identity and the stability of social structures ([Coser, 1956, pp. 37–38](#)). Then social legitimacy is strengthened when actions are understood in accordance with mutually recognized values ([Weber, 1978, pp. 36–37](#)). The results of [Demirel's \(2024\)](#) research provide an explanation of *asabiyyah* and social classification as the basis for Ibn Khaldun's theory parallel to the social division in *al-tafrīq*. However, this study shows that such differences exist in the rhetorical structure of the Qur'an, which directly confirms the moral consequences ([Demirel, 2024](#)). In other words, *al-tafrīq* becomes a device that makes it clear that a good society is not built from blind uniformity, but from organized normative boundaries.

It also confirms that social categories are formed so that reality can be read and dealt with regularly ([Berger & Luckmann, 1967](#)). Socially, this separation is very important because it confirms that good help does not depend on recognition. [Mauss \(2002\)](#) indeed shows that giving often brings a reciprocal obligation, but this text directs giving to a purer realm: actions are done for the sake of God's face, not for the sake of social reward ([Halls & Mauss, 2002, pp. 99–100](#)). In a society that is prone to making good as the capital of reputation, this separation maintains solidarity from possible symbolic manipulation. In line with this verse, other ideas from a sociological perspective also reinforce that social actions are often contested as a source of honor ([Bourdieu, 2011, p. 286](#)). Then a harsh social space will result in an experience of isolation, while an organized space gives birth to a sense of security and connection ([Simmel, 1950, p. 416](#)). In social readings, the distinction between oppressive spaces and enabling spaces is very important because it shows that justice is not only concerned with the distribution of goods, but also with the distribution of comfort, protection, and dignity. The concept says that a mature social order always presupposes a public space that allows for decent coexistence ([Alexander, 2006, p. 185](#)). Putnam emphasized that the form of relationships that facilitate trust strengthens the social capital of the community ([Putnam, 2000, pp. 19](#)). The arrangement of space, access, and dignity in *al-tafrīq* reinforces the idea in [Akthar's \(2024\)](#) research that says that the Qur'an lays down the basic values of social justice and equality. On the other hand, this study shows that the very systematic opposition and division of meanings in the text embodies this value ([Akthar, 2024](#)).

This separation of descriptive findings and interpretive discussion allows the reader to first grasp what the text contains, and then to understand its broader sociological implications. The integration of *balāghah* analysis with sociological theory, as demonstrated above, offers a cross-disciplinary framework for understanding how Qur'anic rhetoric functions to construct social solidarity.

The identification of *al-ṭibāq*, *murā'āt al-naẓīr*, and *al-tafrīq* as integrated rhetorical devices offers a cross-disciplinary framework termed "functional analysis of *muḥassināt al-ma'nawīyyah*." This approach bridges *balāghah* and sociology by demonstrating that Qur'anic rhetorical devices serve concrete social functions as establishing moral categories, constructing networks of care, and differentiating social consequences and rather than merely decorative

purposes. For *balāghah*, this reframes rhetorical analysis from structural description to functional interpretation; for sociology, it provides access to normative frameworks embedded in religious texts that guide social behavior. The verses containing *al-tafrīq* (QS. Al-Insān: 4-5, 8-9, 10-11, 13-15) hold particular practical value for religious educators, pesantren curriculum designers, and mosque-based program managers, as they clearly illustrate how moral choices produce distinct social outcomes.

This study offers a comprehensive analysis of three rhetorical devices in Surah Al-Insān and their integrated function in constructing social solidarity. The cross-disciplinary framework enriches both *balāghah* and sociology by connecting linguistic structures to social outcomes. However, the scope is limited to the first 15 verses of Surah Al-Insān, and the qualitative-interpretive approach means findings are shaped by the researcher's perspective. Empirical testing is required to measure the effectiveness of these rhetorical devices on attitudes toward social solidarity in contemporary Muslim communities, particularly in urban settings where social bonds have weakened. Comparative studies across other surahs and cross-cultural investigations would further validate and extend these findings.

CONCLUSION

This study identified three types of *muhassināt al-ma'nawīyyah* in Surah Al-Insān verses 1-15 as *al-ṭibāq*, *murā'āt al-naẓīr*, and *al-tafrīq*, and examined their relationship to social solidarity. *Al-ṭibāq* distinguishes gratitude from ingratitude and safe spaces from oppressive ones; *murā'āt al-naẓīr* constructs a semantic network for vulnerable groups; and *al-tafrīq* differentiates moral consequences and social positions. These tools work together to establish a comprehensive discourse of solidarity.

Sociologically, these rhetorical devices reinforce group solidarity and shape social boundaries. The opposition in *al-ṭibāq* demonstrates how ingratitude weakens mutual consciousness while gratitude strengthens belief bonds. *Murā'āt al-naẓīr* builds typifications of parties worthy of protection and rejects symbolic transactions in charity. *Al-tafrīq* establishes firm social lines between those who maintain solidarity and those who undermine it, between vulnerabilities that are addressed and those ignored, and between dignified and oppressive living spaces.

This study offers "functional analysis of *muhassināt al-ma'nawīyyah*" as an approach bridging *balāghah* and sociology. The scope is limited to the first 15 verses of Surah Al-Insān, and the qualitative-interpretive approach requires empirical validation. Future research should investigate the effectiveness of these rhetorical devices in contemporary urban communities and expand the analysis to other surahs.

DECLARATION OF AI USE

The core research process for this manuscript, including study design, data collection, data analysis, and the interpretation of key findings, was conducted entirely by the authors without the aid of generative artificial intelligence (AI).

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